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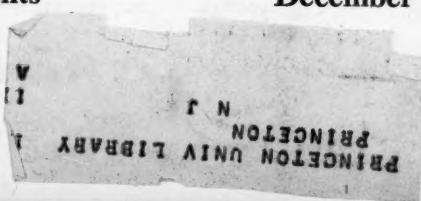
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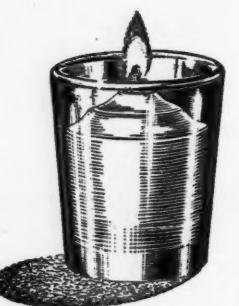
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America
National Catholic Weekly Review

Vol. XCVI No. 10 Whole Number 2482

CONTENTS

Correspondence	285
Current Comment	286
World Catholic Press	
Eugene K. Culhane	289
Washington Front	290
Underscorings	C. K. 290
Editorials	291
Articles	
Orphan Annie Must Go!	293
Stephen P. Ryan	
Our Readers React	296
KKK in Mobile, Ala.	298
Albert S. Foley	
Literature and Arts	
Story on <i>The Nun's Story</i>	300
Harold C. Gardiner	
Book Reviews	302
The Word	Vincent P. McCorry, S.J. 308
Theatre	Theophilus Lewis 310
New Discs	Francis J. Guentner 310
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Corr

Lutherans

rror: The Lutherans, held in marriage resolution for Oct. 27 (divorced because the guilty and the right to ren

The seriousness the reasoning by faulty scripture ("... Whoever except for immorality commits adultery used. The Lutherans at the meeting he could go home and tell them that joined can be present years and they was ignored. They went to Dr. H of the Lutherans feel it is time," our professions acknowledge with virtually foll

This reasoning conference. They been one of the ideals; they co ideals. . . . Now to fit the "major

(M)
Washington, D.

Mystics and

EDITOR: I hope Rev. Thomas V. study of the spirit 10/27, p. 85) to fine these technical ones. This pioneer perfection, but approach to understanding of prayer.

Much of our progress from the writing the steps by which to mystical states with them as indicators represent a more or spiritual development percentage of devout glimmering of most bestowal extraordi

Methods of the social sciences light upon such

America •

Correspondence

Lutherans on Divorce

EDITOR: The Conference of United Lutherans, held in Harrisburg, Pa., passed the marriage resolution mentioned in *AMERICA* for Oct. 27 (p. 87). In the future, if divorced because of an adultery, both the guilty and innocent party are given the right to remarry.

The seriousness of this decision lies in the reasoning behind it. No longer is it a faulty scriptural exegesis of Matt. 19:9 ("... Whoever puts away his wife, except for immorality, and marries another, commits adultery"). A new justification is used. The Lutheran minister who declared at the meeting that he could not see how he could go home "and face young people and tell them that those whom God hath joined can be put asunder in a couple of years and they can marry someone else" was ignored. The applause and approval went to Dr. Henry H. Bagger, president of the Lutheran Theological Seminary. "I feel it is time," he stated, "that we make our professions match our practices and acknowledge with courage the conduct that is virtually followed by all."

This reasoning was the disaster of the conference. The United Lutherans had been one of the bulwarks of Christian ideals; they courageously held to those ideals. . . . Now the vision has changed, to fit the "majority-actions" of fallen man.

(MR.) T. F. STRANSKY, C.S.P.

Washington, D. C.

Mystics and Measurements

EDITOR: I hope that in taking issue with Rev. Thomas Verner Moore's empirical study of the spiritual life, "Sacerdos" (AM. 10/27, p. 85) will be stimulated to refine these techniques or to discover better ones. This pioneer work may fall short of perfection, but it illustrates a new approach to understanding the higher forms of prayer.

Much of our present knowledge is drawn from the writings of a few saints. Were the steps by which they were introduced to mystical states God's way of dealing with them as individuals, or do they represent a more or less uniform pattern of spiritual development? Does a sizable percentage of devout persons experience a glimmering of mystical graces, or is their bestowal extraordinarily rare?

Methods of group study developed by the social sciences can throw additional light upon such problems. If early Chris-

tian writers did not hesitate to use secular philosophy to explain and defend the faith, why should we be less eager to baptize scientific research as a means of more fully understanding religious experience?

F. T. SEVERIN, S.J.

St. Louis, Mo.

Good Samaritans

EDITOR: Referring to the letter from W. O. R. in the Nov. 3 *AMERICA* [on the need of foster homes for] mental patients, I am inclined to agree that some religious organization should be happy to help those patients when discharged. I would imagine that the Brothers of Saint John of God would be very glad to do their part in this matter.

As for us here, Little Brothers of the Good Shepherd, we do have the joy of having two such cases with us. We consider them as part of us since they are ever ready to help us in all manual work. They have the welfare of the house very much at heart; but they do need attention and kindness at all times.

I hope that this letter may carry some weight towards the welfare of those in need.

(BRO.) MATHIAS BARRETT

Albuquerque, N. M.

Voter's Choice

EDITOR: . . . For some time now, we have noted that on any public issue, be it Niagara power or the Right to Work laws, *AMERICA* was on the left. While disagreeing with your views, we felt that your arguments were presented fairly and intelligently. . . .

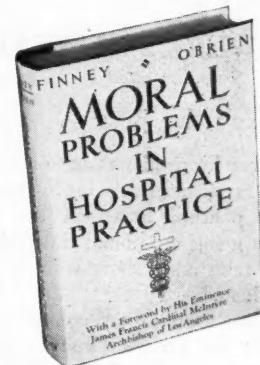
However, in the Oct. 27 "Washington Front," the comments expressed were ludicrous . . . for a magazine designed for thinking Catholics. The statement that Americans won't vote because they are bored with Madison Avenue techniques shows a complete lack of awareness of the issues that stir 60 million Americans to do their duty.

But the crusher was the statement that *nobody* votes the straight ticket. My wife and I and many of our friends do. We are not ashamed to stand up as Republicans and support the ticket from Ike down to the County Supervisor because we believe that the Republican party is the bulwark against a Socialist America. . . .

JAMES F. LEARY

White Plains, N. Y.

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Current Comment

WEEK'S NEWS FROM THE HOME FRONT

Now Ike's the Boss

Evidence keeps mounting to indicate that the President, ready for his second term as political leader of the free world, is going to "pound the desk" a bit this time and "show who is boss around here."

By his own admission, pounding the desk isn't the President's style. However, we can now confidently look for him to direct his Administration with a forcefulness rarely shown during his first term.

Mr. Eisenhower, it is reported, is not so satisfied as he once was with the efficacy of his "staff system." Democratic campaign charges about his "part-time" Presidency have stung him. He is reacting. He intends to hold a strong hand on the Government he directs. His strength derives from the unqualified personal mandate given the President a month ago.

Informed sources in Washington believe that the President interprets that mandate as a popular bipartisan challenge, not only to himself, but also to Congress. He may be expected, therefore, to push Congress hard for the things he wants done for the nation.

We shall all welcome the new strength of this much-admired, moderate man. It is needed in the conduct of today's troubled world affairs. We need it if we are to get on with racial desegregation here at home. Only a forceful President can batter down the doors which now exclude Hungarian and other refugees.

"What Is Your Religion?"

This query was recently put to residents in four Wisconsin centers. It was tacked on to the employment questionnaire that the U. S. Census Bureau takes every month in 300 spots across the country. But it was only a test. According to census officials no decision has yet been taken as to whether the 1960

U. S. Population Census will include a question on religious affiliation.

The purpose of the recent sampling was to determine whether this type of information can be collected accurately and efficiently by census enumerators. We have discussed the religious census previously (9/1/56, p. 496), and our comments elicited a letter from Census Director Robert W. Burgess (10/13/56, p. 21). Apparently there is a disposition in Washington to give the project a fair hearing. But questions of feasibility are really secondary to the question whether sufficient backing exists for such a head-count on religious affiliation.

Up to the present the Association of Statisticians of American Religious Bodies seems to be the only official group to voice such a demand to Washington. This is an inter-denominational technical group that includes representatives of all the major faiths in the country. But the parent denominations should soon express their open and official desire. The time is running out for inclusion of the religion query in the 1960 enumeration.

Dr. Saulnier for Dr. Burns

In his first interview since succeeding Arthur F. Burns as chairman of the President's Council of Economic Advisers, Raymond J. Saulnier emphasized the continuing threat of inflation. A specialist in business cycles like his predecessor, Dr. Saulnier believes with him that the Federal Government should use its resources "to moderate economic fluctuations." It must be alert, that is, "not only to counteract a contraction of the economy, but to resist inflationary developments."

This identity of beliefs in the stabilizing role of the Government explains in part at least why, as a former Columbia University colleague of Messrs. Burns and Saulnier told us last week, no one expects much change in

the kind of economic advice the President has been getting.

The incoming chairman is not, however, a carbon copy of his predecessor. Dr. Burns has been worried, for instance, about the impact of the Federal Reserve Board's tight-money policy on housing and small business. Some observers doubt whether Dr. Saulnier is equally apprehensive. In general, Dr. Burns is thought to be somewhat more forthright and concrete than his successor in taking stands on controversial issues. Though Dr. Saulnier does very definitely have a mind of his own, the opinions he passes on to the President are likely to be more the consensus of the three-man council and less his own personal opinions than is said to have been the case during Dr. Burns' tenure.

We welcome Dr. Saulnier's appointment. It guarantees that the high standard of economic thinking that prevailed under Dr. Burns will be continued.

Mixed Marriage Solution

Many studies have been made of what happens, religiously speaking, to couples who embark on a mixed marriage and, more particularly, to their children. The latest survey of this type appears in the November *Ave Maria*. The findings are quite alarming. They deserve serious consideration, especially by Catholic parents whose children are moving on to marriageable age.

Starting with the figure from the 1956 *Official Catholic Directory* that one out of every four marriages recorded that year was between a Catholic and a non-Catholic, these conclusions were reached: 1) Catholic-Protestant marriages show a divorce and separation rate three times higher than unions where both parties are of the same faith; 2) the promises made before mixed marriages are not kept in 30 per cent of such marriages; 3) about 30 per cent of Catholics involved in such marriages become lost to the faith.

The survey reports general agreement among diocesan chancellors that two developments are imperative if the problem is to be solved. The first is a more vivid realization of parental responsibility. "Whom their daughters date, to whom they become engaged,

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and whom they marry means nothing to [many mothers] until 24 hours after the wedding ceremony," one chancellor said.

The second step is the "creation of opportunities for young people to meet socially." In parishes where priests work hard toward this end, mixed marriages drop markedly.

Oil for Europe

By rebuffing urgent pleas for emergency oil shipments to Western Europe, the Administration has exposed itself to a gathering storm of criticism. On hearing the news that Washington had refused to activate the American Middle

East Emergency Oil Committee, which was set up last summer after the Egyptian seizure of the Suez Canal, one radio commentator exclaimed in angry disgust that the Administration was playing into Soviet hands. He suggested that the President and the State Department were still so incensed over the Franco-British attack on Egypt that they tended to overlook our heavy investment in West European recovery and our paramount interest in Nato.

From the Administration's viewpoint the issue is not that simple. By not permitting the Emergency Oil Committee to start operations now, Washington is, of course, keeping pressure on Britain and France to accept the UN settlement in Egypt. But that is not the only, or even the chief, reason for its policy.

A stronger motivation is the fear that if this country went to the aid of Britain and France, the flow of Arab oil to the free world might come to a complete stop. Though no Iraqi oil is reaching the Mediterranean, the Trans Arabian Pipe Line is daily delivering 325,000 barrels from Saudi Arabia. Our Government wants that flow, as well as tanker shipments from the Persian Gulf, to continue.

. . . Dollars and Tankers

Nevertheless, the Administration cannot long persist in refusing to help, not merely France and Britain, but all the countries of Western Europe. The blocking of the Suez and the sabotage of the pipelines from Iraq mean a loss

A Young Man Tells about Hungary

The crew was wonderful and the food was excellent on that very first "mercy plane" which landed us at McGuire air base on November 21. But the flight was not a pleasure trip. The many sleepless nights, the crowded camps in hospitable Austria, to say nothing of those last days in Budapest and our trip to the border—all this just about knocked us out completely for the last stretch of the journey from Vienna to the United States.

Still, there is no comparison between these last thirty-six hours, with all their hardships, and the half-hour ride in a police wagon which took us to prison in 1948. There I spent five years with my fellow Jesuit scholastics and with other priests. Later on, after 1953, I had to spend all my time simply earning a living as an ordinary worker instead of doing what I was supposed to do—study theology. I have been a Jesuit scholastic for 15 years. I am sure you don't blame me for escaping. I was anxious to be ordained—sometime, somehow. But in Hungary it looked hopeless. I have therefore some very good reasons to feel strongly about religious freedom.

Was there religious freedom in Hungary? The answer comes as a shock to some of my interviewers. The Communists never closed our churches. I hardly ever missed daily Mass and Communion. But the whole visible organization of the Church, everything except altar and sacerdotal, has been destroyed. Catholic schools were

all but annihilated. The Catholic press has been destroyed. The result? The churches are crowded with adults. At the same time, the youth of Hungary, uninstructed in their faith and completely cut off from the influence of the Church, are drifting away from faith and practice. Their over-worked parents lack for the most part the skill to provide instruction at home. Radio Free Europe, in itself a tremendous means of propaganda and listened to by everybody, offered little or nothing to satisfy religious needs. Ignorance is appalling. Because the youth don't know, they don't care, of course. How could they? This does not make them Communists, to be sure. But daring hatred of communism is not necessarily the same thing as heroic love of Christ.

I, too, have had my share of shock these past few days. It seems to me that too many Catholics in the West think that everything will turn out just fine if they simply pray and then leave all practical matters to divine Providence. Don't misunderstand: I believe in divine Providence. But I also know that the Church Christ founded is a visible one, with visible means of spreading His doctrine. Allow this framework to be destroyed and no wholesale miracle is going to replace it. Wholesale miracles just don't happen. At least they did not happen in Hungary. Persecution produces some martyrs and heroes. But it also generates apathy, indifference, ignorance and apostasy. Persecution is an evil *per se*. It is meant to destroy the Church, or some part of it. If allowed to persist long enough, this is exactly what it does. The result is chaos, ruin and spiritual death for the great multitude. JOSEPH MATE, S.J.

MR. MATE, Hungarian Jesuit seminarian, has just escaped from behind the Iron Curtain. He told AMERICA this story three days after his arrival at Camp Kilmer on November 21.

to Europe of 1.7 million barrels of oil a day. That is 80 per cent of its needs.

In supplying these needs the problem is not lack of oil. There is plenty of oil here and in Venezuela to cope with the emergency in Western Europe—at least for a short period. Furthermore, Middle East wells are still producing. The problem is transportation and money. Europe cannot long afford to pay dollars for oil, and all Western Hemisphere oil is dollar oil. Even if the European countries had dollars for the oil, they lack the tankers to carry it.

It is, in fact, the transportation more than the dollar problem that gives such urgency to European pleas to activate the Emergency Oil Committee. This committee, which is composed of U. S. oil company experts, has made plans to handle just such an emergency as has now arisen. Since the plans, however, involve pooling tankers and other forms of cooperation, they cannot be put into effect until the Government waives the antitrust statutes. This the President, for the reasons noted above, has so far refused to do. Meanwhile Western Europe is rationing oil and anti-American feeling is rising.

ABROAD

"Big Brother Russia"

The winds of discontent throughout the Soviet Empire are beginning to vex the placid waters around Peking. An NC News release datelined Hongkong, Nov. 24 reports that "Big Brother Russia" is receiving a sound "going-over" in the Red Chinese press. Singled out for criticism is the extent of Soviet influence in Chinese life.

Since mainland China went Communist in 1949, slavish imitation of Russia has been a characteristic of the Reds' "new society." Editors are beginning to ask why. Must schools, one writes, be-

Next Week . . .

The centenary of Woodrow Wilson's birth will occur on Dec. 28. Next week we publish an estimate of his political thought by PROF. FRANCIS G. WILSON. We add our own editorial on Wilson and Catholics.

come co-educational merely because the Soviets have reintroduced the system in Russia? Why must imitation of the Russians be the control factor ("to the point of ridiculousness") in literature, the arts, journalism, public health and industry? One writer has noted with approval that students are again asking to be taught English as a major foreign language.

More to the point is the evidence that Chinese intellectuals are fed up with the dogmatic lingo of the Red politicians. An example of Chinese sarcasm:

If you speak of love, [the Marxists] will tell you there is a lack of interest in politics. If you publish an article on production, the oracles will accuse you of independence of the party line. Write a poem and you find you are not expressing the essence of socialism.

The criticism, of course, is limited and controlled. But from such beginnings revolt has flared in Eastern Europe.

"Reactionary" Cardinal

The Kremlin puppets who now "represent" Hungary have regained some of their accustomed brazenness. After many days of silence, Red Budapest organs have returned to a favorite object of attack, with a familiar line. The Kadar newspaper, *Nepszabadsag*, charged on Nov. 25 that Cardinal Mindszenty was a "typical representative of Horthy fascism who wanted to end Socialist construction and the people's power." It charged him with planning to undo land reform and to restore nationalized industries to their former owners.

Since this attack took its departure from the radio address the Primate of Hungary delivered on Nov. 3, we might usefully cite some excerpts by which to judge the tenor of that "reactionary" speech. We quote from the text given in the November *Christian Democratic Review*:

National feeling should never again be a source of fighting between countries.

We, the little nations, desire to live in friendship and in mutual respect with the great American United States and with the mighty Russian Empire alike.

We are for private ownership, rightly and justly limited by social interests. . . .

We justly expect the immediate

granting of freedom of Christian religious instruction and the restoration of the institutions and societies of the Catholic Church—among other things, her press.

This is "reaction." On the next day the Red Army reappeared in the streets of Budapest to fight the enemies of the "people." How much longer do the Communists expect to be able to stand language on its head?

Parleys in Poland

While chaos reigns in Hungary, a measure of progress is being registered in Poland where Communist chief Wladislaw Gomulka is trying to placate resistance.

In the religious field, the release of Stefan Cardinal Wyszyński has been followed by other important concessions. The regime has allowed some Catholic weeklies to begin publication again. The Minister of Education has announced that an agreement on religious education has been reached with representatives of the hierarchy.

According to this official, "unhamped freedom" has been granted for religious instruction. Such a statement should not be taken literally, but it does reflect relaxation of the government's former anti-religious policy.

Another positive sign is the apparent waiving by the regime of its claim to sanction ecclesiastical appointments. Cardinal Wyszyński, using special authorization he held from Rome, has appointed three bishops in the Western Territories taken over from Germany after the war.

In the same action he removed the "priest patriots" installed by the Red regime as apostolic administrators in that region. The Cardinal is reported to have made these moves without consulting the Government.

How genuine are these surface indications of a liberal policy in Poland? How lasting will they be? Even supposing these developments are what they seem, premature optimism is dangerous.

The Communists are extremely weak at this time. Will any agreement stand in their hand should they find themselves stronger at a later date? There is no foundation for taking these concessions as a permanent settlement of the religious problem under the Red regime.

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World Catholic Press

DOWNSIDE REVIEW (Downside Abbey, Stratton on the Fosse, near Bath, England), "Evolution from a Theological Standpoint," by Dom Bruno Webb, Oct., pp. 302-328.

This is a masterful synthesis of the theological implications of the evolution of man as evidence of God's providence.

RELATIONS (Boul. Saint-Laurent 8100, Montreal 11), "Alcoholism," by Rolland Boyle, Nov., pp. 312-315.

Here is the fourth in a series of articles (see June, Aug., Sept.) by a priest who concludes, after ten years' experience treating alcoholics, that they suffer from a disease of body and soul.

CHRONIQUE SOCIALE DE FRANCE (Rue du Plat, Lyons 2), "The American Businessman," by Jean Morvan, Sept., pp. 461-468.

A Frenchman who visited here to study our economic life presents certain generalizations about the U. S. businessman. He concludes that the typical businessman of 1900 has disappeared from the scene, and that, in view of the size of business here, Americans can scarcely be said to have "free" enterprise any more.

VITA E PENSIERO (Piazza San Ambrogio 9, Milan), "Life of an American University Student," by E. Rodolfi, Sept., pp. 604-611.

After a year spent at the University of Michigan, an Italian graduate student gives a visitor's reactions, describing admission procedures, courses, student body, activities, etc.

HOCHLAND (Kaiser Ludwigsplatz 6, Munich 15), "Are Church and State on the Right Road?" by Theodor Maunz, Oct., pp. 1-10.

At the end of the war, the imposed new order swept away not only the Hitler political regime but also all State

restrictions on the Church in West Germany. The sphere of "public life" is today shared in varying ways by Church, State, civic and philanthropic groups, etc. The increased overlapping of their efforts, as Church and State in Germany extended their influence wider and wider through the 20th century, has, paradoxically, brought them into excellent relations of teamwork. Both have learned much from the past.

AGGIORNAMENTI SOCIALI (Piazza San Fedele 4, Milan), "Housing and Education in the Po Delta," by Mario Castelli, Oct., pp. 529-544.

This is the fifth in a valuable series of sociological studies of the area (see also Feb., Mar., July, Aug.); it is packed with statistics but conveys genuine sympathy for the plight of one group of Italy's indigent.

FOMENTO SOCIAL (Pablo Aranda 3, Madrid), "Spanish Catholicism in New York," by Sebastian Mantilla, July-Sept., pp. 303-307.

Here we have a description by a Spaniard of the needs of Puerto Rican and other Spanish-speaking immigrants to New York, and of how the Archdiocese of New York is helping them.

LATINOAMERICA (Apartado 2181, Mexico 1, D.F.), "Missioners for Civilized Countries," by Godfredo Schmieder, Dec., pp. 550-551.

This year the University of Louvain opened a new Latin American College, with 30 priests and seminarians, to prepare a clergy for Central and South America's needs. A Brazilian priest-sociologist reports on the College's first press interview and on its plans to help Brazil in particular.

HERDER-KORRESPONDENZ (Hermann-Herder-Str. 4, Freiburg im Breisgau), "The Christian Missions under Islam," by the editors, Oct., pp. 41-43.

The present strife in the Islamic

world is a religious upsurge as well as a nationalism asserting itself. In practice, the Mohammedan identifies his religion and his nation. Currently Africa down to the equator is the object of an intense Mohammedan missionary push, religious as well as political. The same is occurring, with tragedy for Christian minorities, in all Islamic lands.

STIMMEN DER ZEIT (Veterinärstr. 5, Munich 22), "East and West Vie for Islam," by Wilhelm de Vries, Nov., pp. 94-102.

After examining the proneness of the Mohammedan temperament and tradition to accept communism, the author, professor at the Oriental Institute, Rome, points out the Soviets' strenuous effort to win favor in the world of Islam.

ETUDES (Rue Monsieur 15, Paris 7), "Our Founder and the Reunion of the Churches," by Roger Tandonnet, Nov., pp. 182-195.

In a special issue marking its centenary, we read of one of *Etudes'* founders, P. Jean Gagarine, who, as a convert and as a Jesuit, never ceased to labor for the reunion of his countrymen with Rome.

In the same issue, pp. 212-233, "The Days of Modernism," by Henri Holstein, is the dramatic story of the Catholic counterattack in the crucial years 1900-1910, when *Etudes* was a theological review, and PP. de Grandmaison, d'Alès, Prat, Lebreton, Bainvel and Rousselot answered Loisy, Tyrrell and Turmel in its pages.

ECCLESIA (Cuesta de Santo Domingo 5, Madrid), "Work of the Propagation of the Faith in the U. S. A.," by Javier-Maria Echenique, Oct. 20, pp. 442-3.

The author praises U. S. Catholics, who in 1955 gave \$8 million of the \$14-million world total to the Propagation of the Faith, thus reciprocating the generosity that made their own growth possible. In 1822, year of its foundation, the Propagation of the Faith sent two-thirds of all its funds to U. S. missions; from 1822 to 1833 42 per cent; and from 1822 to 1908 a total of \$7 million, worth today perhaps \$70 million. EUGENE K. CULHANE, S.J.

Washington Front

United Nations Military Force

To one who has followed the United Nations Charter from its first beginnings at Dumbarton Oaks here in Washington to its final formulation in San Francisco eleven years ago, and then to its latest informal amendment in the "Uniting for Peace" resolution of 1950, the formation of the UN Emergency Force (UNEF) and its dispatch to the Suez Canal came as no surprise. In fact, what surprise there was lay in the fact that this development came so late.

If one reads the Charter, one will find Chapter VII devoted to the subject of a UN military force (Articles 39 through 51). This chapter is entitled "Action with Respect to Threats to the Peace, Breaches of the Peace and Acts of Aggression." Through all these 12 Articles it is the clear intent of both writers and signers that the United Nations should 1) maintain a large enough joint military force to contain an aggression by any nation anywhere; 2) call on all member nations for such additional forces as might be necessary; and 3) maintain a permanent Military Staff Committee (Art. 47) to direct operations of the UN peace force.

This whole chapter of the Charter has remained a dead letter, though many of us on June 26, 1945, in our blindness, looked on it as the heart of the matter. How naive could we be? Or were we idealistic? There were many reasons for choking Chapter VII to death. First and most obvious is the fact that every one of the articles makes the use and even formation of a UN military force subject to the Security Council, where it is subject to the veto of any of the five permanent members—the United States, the United Kingdom, the USSR, France or China. Secondly, the smaller nations, who constitute the vast majority of the UN itself, would be the principal target of the UN military force. "Brush fires," not world wars, might be prevented or crushed. This was naturally not a popular idea among the nations. True, the Security Council did order UN action against North Korea, but this was only because of the absence of the USSR from the Council, probably in a move calculated to involve our Army and Navy in a fruitless but gallant endeavor.

Suppose, by hypothesis, there had been a UN military force in existence at the time of the Israeli-Anglo-French attack on Egypt, and the UN force had been invoked to stop it, if it could. In football parlance, there would have been "flags all over the place." I wonder, to continue the metaphor, whether both sides would have been penalized.

WILFRID PARSONS

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Underscorings

MSGR. FREDERICK G. HOCHWALT, director of the Department of Education, NCWC, and general secretary of the National Catholic Educational Association, has been appointed one of the four new members on the advisory council of the World Affairs Center for the United States. The center is being formed in New York by the Foreign Policy Association in cooperation with the Carnegie Endowment for International Peace to serve as a clearing house for organizations active in the international field.

►THE ALBERTUS MAGNUS GUILD, for Catholic scientists, will hold its fourth annual meeting in New York Dec. 27-30 in connection with the convention of the American Association for the Advancement of Science. The guild's headquarters are at Spring Hill College, Mobile, Ala.

►CANA CONFERENCE directors will find help in the *Family Life Handbook* just published by the Family Life

Bureau of the New York Archdiocese, 451 Madison Ave., New York 22 (\$2). It offers hints on how to launch pre-Cana talks and parish Cana groups, together with notes for Cana talks.

►A BUILD - IT - YOURSELF seven-piece Nativity scene, with figures two-thirds life size, ready to be glued to wall-board, is being distributed by the Chamber of Commerce of Davenport, Iowa, as a contribution to the restoration of the religious observance of Christmas. The idea originated with Rev. Edward L. Lew of St. Ambrose College, Davenport.

►THE LAETARE MEDAL for 1956 was conferred upon Gen. Alfred M. Gruenther, recently retired Supreme Allied Commander in Europe, at Notre Dame University on Dec. 4.

►LOCAL 1031 of the International Brotherhood of Electrical Workers, AFL-CIO, is breaking new ground in hiring nine college graduates as business

agents and organizers, rather than employing "tough guys." Eight of the nine are graduates of the School of Industrial Relations, Loyola University, Chicago.

►IN ARGENTINA, at Cordoba, the only non-state-supported university in the country opened its doors June 8. Its president is Rev. Jorge Camargo, S.J. Its opening recalls an earlier university established in Cordoba by the Jesuits in 1613.

►AN INSTITUTE OF AFRICAN AFFAIRS will be inaugurated in September, 1957 at Duquesne University, Pittsburgh. University authorities say that it is the first of its kind in the United States to offer the A.B. and M.A. degrees in African Affairs.

►ASIAN CATHOLICS prosper, according to a bulletin of Fides News Agency published in October. In Indonesia they passed the million mark in 1955; in Formosa they are 80,000, more than double the total of 1952; in Japan, with 400 priests and 400 seminarians, they are 227,000; and in South Korea, a quarter million, with 275 priests, including 73 Koreans.

C. K.

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Editorials

Open the Doors, Mr. President

Last week we commended the President for having put the United States in the forefront of all nations opening their doors to Hungarian refugees. Our offer to receive 5,000 of these victims of oppression was most generous, for when the exodus from the Red terror began, it was estimated that probably 20,000 Hungarians would make their way into Austria. As we go to press, very nearly 100,000 have crossed the frontier into an Austria financially and geographically unable to handle this pitiful horde.

COMMUNISM SPAWNS REFUGEES

The flood began on October 23. The very next day Britain and France abandoned their quota systems and announced they would take all the Hungarians who applied for entry. About 700 a day are being transported to England. Canada followed in letting down all restrictions. Little Switzerland will admit 4,000 for permanent residence and 6,000 temporarily. West Germany, already bulging with refugees, upped its quota to 4,500.

But the United States is still fiddling with the original figure of 5,000, despite the fact that assurances of homes and work by individuals and relief agencies already cover well over that total. Only some 1,000 Hungarians have actually reached our shores. The Refugee Relief Act, under which the Hungarians are being admitted, will expire at the end of the year. What is obviously needed is the instant slashing of red tape to facilitate the entry of those already eligible under the present welcome extended to 5,000, and the immediate

passing of emergency legislation to admit all the Hungarians who want to come.

The present heart-breaking plight of the Hungarians is but the latest and most vivid reminder that, wherever the Communists take over, roads and sea-lanes to the free world straightway become a milling mass of humanity determined to abandon all they hold dear except their freedom. As of January 1, 1956, West Germany alone was harboring 2.6 million refugees from East Germany and Soviet-held Berlin. Since 1955 about 1,000 refugees a month—over and above the Hungarians—have been crossing into Austria from Iron Curtain countries. Halfway round the world, at least 2 million Chinese have fled the mainland since China went Red. Some 600,000 Vietnamese have escaped from the Communist-controlled north of their country.

Perhaps this horrible by-product of Red ruthlessness can be dramatized most clearly by the estimate that if the present rate of flight from Hungary kept up for 5 years, there would not be a single Hungarian of the present 9.7 million left in that troubled land.

There is precious little this country can do right now for the Chinese, the Vietnamese, perhaps even the German refugees. But there is plenty we can do for the Hungarians. A bold and imaginative step by the Administration would not only hearten fighters for freedom, wherever they are, but would also relieve the intolerable pressure on generous little Austria. Finally, it would match the overwhelming desire of the American people to be more generous than our present over-careful policy allows us to be.

New Chapter in Foreign Policy

Out of the UN debate on the Middle East crisis there has emerged a new United States foreign policy. The November 24 vote on a resolution calling for the removal "forthwith" of all foreign troops from Egypt found Britain, France, Israel, Australia and New Zealand alone against the world. Not only did the United States stand fast with Egypt in favoring the resolution sponsored by the Asian bloc; our delegation also abstained on an amendment which would have taken some of the heat off Britain and France. The vote demonstrated that our allies cannot always count on the automatic support of the United States when their interests clash with those of the erstwhile colonial countries.

In a statement on November 27 President Eisen-

hower declared that our differences with Britain and France, so painfully obvious in the UN, concerned but a single incident. They were not, the President went on, to be "construed as a weakening or disruption" of the Nato alliance. Nevertheless, for all the assurances being offered Britain and France, we appear to have opened a new chapter in United States foreign policy. Henceforth, where demanded, we are quite prepared to work more closely, independently of our Western allies, with Asian nationalism.

Can this shift in policy be justified? It certainly does not mean that we have forsaken our alliances as a means of maintaining peace in the world. However, it can mean that we now realize there is more than one approach to the various problems besetting us around

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the world, and that our Western allies may not always have the wisest answers. The use of force, for example, is always a dubious solution in areas which feed on anti-Western resentments.

The current Middle East crisis is a case in point. The Anglo-French venture into Egypt has just about eliminated British political influence throughout the Arab world and has come close to leaving the field open to the Soviet Union. The French, whose influence waned years ago, are now paying the price for their abortive operations in North Africa as well.

NEW POLICY

Since these countries have lost the initiative in the Middle East, their place must be taken. If it is not to be the Soviet Union, then the obvious heir to the Anglo-French mantle is the United States—but in a relationship which will carry with it none of the overtones of hated colonialism.

There is risk in adopting an independent policy in

Asia and in working through the UN rather than through our alliances. Our abandonment of Britain and France in the UN has shaken the North Atlantic alliance, which, come what may, must remain the keystone of free-world defense. Yet that alliance has withstood stresses and strains before, notably when Britain refused to see eye-to-eye with us in the Far East two years ago. In the present crisis, at least our ultimate purposes are the same as theirs. We want not only peace in the Middle East but also a period of long-range political and economic cooperation which will benefit both Asia and the West.

Moreover, the choice we have made to play a role independent of our allies in the present crisis involves certain responsibilities. It is not enough to pit ourselves against Britain and France in the UN. Besides insisting on their withdrawal from Egypt, we must use our influence in favor of UN mediation of the underlying issues—the Suez dispute and the Arab-Israeli dispute. Mere return to the *status quo ante* will solve nothing.

Movie Ads and Decency

Two ripples do not make a tidal wave, but when the calm surface of the advertising industry is roiled by two tremors in the same week, we suspect that there must be some greater turmoil beneath the surface.

The November 12 issue of *Advertising Age*, "The National Newspaper of Marketing," delivered a stunning one-two punch against suggestive and misleading movie ads. The first was by advertising consultant James D. Woolf. He quoted at length and approvingly from a monthly advertising newsletter, "Baker's Dozen," published by Lynn Baker, Inc. The newsletter blast was called "A Disgrace to Advertising," and said, in part:

If the advertiser of a manufactured product should grossly misrepresent his wares—and if, furthermore, he should fill his ads with smirking hints of salacious satisfactions in his products—he would speedily be disciplined. . . . Yet such practices are openly tolerated . . . in certain printed advertisements for motion pictures. . . . No mature reader will take such ads seriously, but they are taken seriously by the impressionable young. . . . Misrepresentation is added to unhealthy titillation.

The charge continues: "It is thus far a reproach to the advertising fraternity that the voices which are making the most energetic protest are from outside our own business." Bosley Crowther's N. Y. *Times* column (Sept. 23), excoriating the ads for the films *Lust for Life* and *The Bad Seed*, is instance as one of the outside protests. Moreover, "the examples cited by Mr. Crowther are not isolated. You can find comparable examples on almost any newspaper page carrying movie advertising."

In calling for self-control by the advertising fraternity, the account concludes:

It is strange that highly respectable newspapers, which would question a single dubious word in a 14-word classified ad, will print some of the stuff submitted to them by motion-picture advertisers.

In the same issue, *Advertising Age* carries a humorous account by Clyde Bedell of how the ad for *The King and I* was concocted so as to hint at suggestive situations that never appeared in the film. Movie ads, says Mr. Bedell, are "the slippery eel and the corner-cutter of top rank in advertising."

STAND AND BE COUNTED

Three of these four professionals may never have heard of the Legion of Decency or of the National Office for Decent Literature (NODL). Mr. Crowther has and suspects both of being un-American. But would not all four, by their own standards, be impelled to agree with a recent statement of Bishop William A. Scully, chairman of the Bishops' Committee on Motion Pictures?

The Bishop stated that while the number of pictures rated B (objectionable in part) or C (condemned) by the Legion has declined, the intensity of objectionability has deepened. This was particularly evident in the advertising of many films. These "lurid and sensational details" and the "obvious dishonesty through misrepresentation," Bishop Scully proclaimed, call for "immediate remedy by the motion-picture industry, lest our films here and abroad be characterized as a complete glamorization and deification of the flesh."

The purposes of the Legion and the NODL are as American as decency and honesty ought to be. It would be good to hear those who mistrust the organizations say just once, and for all the world to hear, that they agree at least on those goals.

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Orphan Annie Must Go!

Stephen P. Ryan

A WIDELY ACCEPTED BELIEF persists, even among those who should know better, that the syndicated comic strip of the American daily newspaper is singularly free from most of the objectionable features of the so-called comic "books": those comics which clutter up the magazine racks in almost every drug store, super-market and corner "sweet shoppe" in the land. I cannot, however, accept the verdict.

The daily comics indeed avoid (generally) the blatant vulgarity, the uncontrolled horror, the sex, sin and sadism and the more widely improbable plots of the comic books. They do not approach the sheer pornography of certain "under-the-counter" comics. Still, it must be insisted that the creators of many of our most popular newspaper strips are guilty of a subtle and dangerous form of thought control. Once the existence of this attempt at molding and directing the thinking of the public, old and young, is recognized as a fact, we must likewise recognize that the subtlety and indirection of such propaganda may well lead to consequences as serious in their way as those produced by outright indecency and obscenity.

LITTLE ORPHAN ANNIE

One of the major offenders in this weighted and slanted campaign to form our opinions for us is an ill-drawn, familiar feature known as *Orphan Annie*. The heroine of this doleful saga is an unattractive little girl of some twelve or thirteen summers whose swollen legs suggest a severe case of elephantiasis—possibly incurred during the course of some unrecorded African adventure prior to her appearance in our comic sections. Her head is crowned by an untidy mass of hair, presumably red. (In my home-town paper this usually turns out a peculiarly unappetizing shade of mauve.)

This unpleasant child is invariably accompanied by the most unintelligent of all comic-strip dogs, limited to a one-word vocabulary, "arf." As invariable and unintelligent as the dog is a running commentary on the meaning of "life" which pours incessantly from the lips of the little tyke herself.

As might be anticipated from a glance at the title,

Mr. RYAN, chairman of the English Department of Xavier University, New Orleans, has contributed to our pages in the past.

Annie is an orphan; but she is indeed an orphan with a difference. Lurking in the background and occasionally merging into the story is a male relative who rejoices in the name of Daddy Warbucks. I must confess that I have never been quite sure whether he is or is not Annie's real daddy; but whatever he is, he takes precious poor care of his relatives.

SURVIVAL OF THE TOUGHEST

A blustering show-off, who sports an enormous "sparkler" on his shirt front, Warbucks is presumably the richest man in the world after the Nizam of Hyderabad. He owns a yacht and is always in the company of a giant Hindu servant who can perform magic tricks at the drop of a turban, and a Levantine cut-throat called "Asp" whose specialty is knife-throwing with intent to kill.

Daddy is a financial genius who made his money the hard way—that is, by being more ruthless than anyone else and proving that physical strength, violence and contempt for the weak and helpless really pay off in material success—the sole success that matters. The only thing wrong with this paragon, apart from his hopelessly false philosophy, is that, despite his great financial acumen, he is too stupid to keep track for more than two or three weeks at a time of a child he presumably loves. Then they lose each other. This means back to the yacht for Daddy and back to the orphanage for Annie.

The plot is so bad that it is really funny; unintentionally so, of course, since comics today, for the most part, are not supposed to be funny. There is some genuinely insidious propaganda in this strip, however, which is *not*, definitely *not*, funny at all.

We have noted some of it above: the reader is asked to believe that might makes right; that there is no place in our dynamic society for the weak and the tender; that physical force is more potent than spiritual force; that there is too much paternalism in government; and that there are too many "handouts" to bums and loafers who just don't want to work. The moral throughout seems to stress the necessity of getting out on your own and fighting your way to success with the tooth-and-claw methods of the jungle.

The candid creator of *Orphan Annie* furnished us quite recently with an interesting display of his belief

in the power of brute strength. A new character has made his appearance in the strip: an itinerant minister of the gospel named Collar John. This clerical gentleman opens a mission in the toughest part of town and soon, despite some initial jeers at his efforts, begins to win converts right and left.

CHRISTIANITY WITH BRASS KNUCKLES

How is this miracle brought about? Not, you may be sure, by any display of Christian love, not by the gentle kindness of the Beatitudes. No, indeed! Our man of the cloth wins his converts by his ability to knock the stuffing out of the local thugs and his amazing knowledge, acquired as a wartime commando, of some of the more spectacular and unorthodox methods of subduing an opponent. Possibly this is the "muscular Christianity" we hear about occasionally? It is hard to see how the two concepts are so neatly compatible.

Collar John is real up-to-date, too; he assures all and sundry that there is none of this denominational nonsense about *his* mission. Everybody is welcome because, after all, one religion is as good as another. Our friend desists now and then from strangling unconverted tough guys and casts a pious eye up toward heaven, where he indicates that some vague "something" is watching over us—"somebody up there likes us." It's all very simple, very comfortable, very non-theological and very, very stupid.

One could go on almost indefinitely with a discussion of the none-too-subtly materialistic "line" of *Orphan Annie*, but its faults are so obviously tied in with the contemporary fallacy of man's own complete self-sufficiency that there seems no need to labor the point further.

May we conclude our survey of this particular feature with one final set of observations? During the past year, much of the background was centered about the problem of juvenile delinquency in our cities. Of course, virtue triumphed and the evildoers were punished; but in the process we were treated to an astonishing display of the operations of dope-pushers, switchblade artists, crime-syndicate bosses and the legendary prostitute with "a heart of gold." Throw in some venal policemen and crooked politicians and you have a delightful picture for the edification of the young. A few of the more discriminating dailies in this country and in Canada found this all a little hard to take and dropped the strip from their pages.

ANNIE ROONEY

While we are on the subject of orphans, we may as well take a look at another comic-page orphan: *Annie Rooney*. This Annie is a more likable child than her red-headed namesake—infinitely more attractive physically and far less sophisticated. Annie Rooney is much given to the picking of wild flowers and to wistful musings on the all-around foolishness of human beings, but, unlike the other Annie, she does not claim to know all the answers. As a matter of fact, the *Annie Rooney* strip, while always annoyingly saccharine, was innocuous enough until quite recently. Then an ugly

suggestion was slowly developed and finally so heavily underlined that notice must be taken of it.

In *Annie Rooney* we are confronted with a question of faulty esthetics rather than faulty ethics. Annie, in common with all these comic-strip orphans, spends a great deal of time wandering about the country without visible means of support. She joins forces with a vagabond artist named, with a touch of creative genius, Rem Brandt [sic]. Rem is described as a vagabond, and the writer of the strip obviously equates "artist" with "bum."

Rem, for example, moons about, dreaming and planning the pictures he will paint some day. This is too much for the realistic Miss Rooney. She cannot, for the life of her, figure out why he doesn't just sit down at his easel and paint things. The last time I left this ill-assorted pair, he had given in to her superior judgment and secured a "real job" with a "big advertising firm" in New York.

Annie is delighted. Rem has made a man of himself, is going to make plenty of money, marry his childhood sweetheart, buy a gray flannel suit, learn to mix a first-class martini, commute every day from Larchmont and be in a position to know where he can pick up two tickets for *My Fair Lady* (price—no limit). So much for the boy Chatterton dying in his garret room; so much for Bizet, Van Gogh and El Greco.

To the classroom teacher, struggling to instil ideas of truth and beauty into an already rebellious generation of students, this should be both frightening and infuriating. The philosophy he strives so hard to impart is turned upside down by the maudlin pseudo-philosophy of a not very bright child.

LIL' ABNER

I approach with mixed emotions what may well be the most widely read feature comic in the United States. I refer, of course, to *Lil' Abner*, which has been adapted for the stage this season, with my favorite blonde, Miss Edie Adams, in the role of Daisy Mae.

It must be admitted at the outset that this strip is the most unashamedly sexy of all current daily favorites, with its bosomy females in various stages of undress, with its too frequent use of the *double entendre*. It does, however, possess a certain amount of genuine humor, that humor so conspicuous by its absence elsewhere on the comic page. Much of this humor is topical, penetrating and bitingly ironical; it lashes out at present-day foibles and fashions with devastating effect.

One thinks of the deadly accuracy which paints a vivid caricature of a certain well-known TV "pianist," who appears in the panels of *Lil' Abner* as Loverboynik. And I, for one, am not so terribly impressed by the behavior of our Senators and Congressmen that I cannot find the portrayal of a recognizable senatorial type genuinely funny and, in a sense, cause for some soul-searching as to the future of our democratic way of life.

The sharp edge of the satire in *Lil' Abner*, however, is dulled by indiscriminate fun-making at the expense

of too many when it anything entered creation with its backwoods blooded and satirically, as *Annie Rooney*.

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of too many national institutions. Fun ceases to be fun when it ceases to be selective; when everything and anything are fair game for the barbs of the strip's talented creator. Basically, too, the whole concept is false, with its half-serious putting forward of a half-witted backwoods lout as a prototype of the typical "red-blooded American boy." In spite of fun and penetrating satire, there is danger here—just as much, possibly, as in the less excusable, because less humorous, *Annie Rooney* and *Orphan Annie*.

Another national favorite which one approaches with some fear and trembling is *Blondie*. As with *Lil' Abner*, I find *Blondie* frequently funny and once in a great while fairly close to some of the actualities of the domestic scene. One serious charge may be lodged against it, however; it tends to perpetuate the widely circulated stereotype of the American husband and father.

Dagwood is kind, generous, loves his wife and children, and provides and maintains a comfortable home for them. But he is, at the same time, grossly incompetent, blundering, dim-witted, unable to make the simplest decisions, not to be trusted with so uncomplicated a chore as buying the family groceries. He is invariably of inferior talents, intelligence and worldly wisdom by comparison with his wife. If we accept this pattern as typical of American family life, may God help us.

Even Dagwood's children, who certainly love him, are prone to regard him fondly as a rather superfluous nincompoop. In short, he is the type of what our comic-strip, television and movie writers would have us believe the American husband and father is like in real life. Sufficiently prolonged emphasis on this theme of male incompetence cannot but have an effect on children who are regularly exposed to it.

STEVE CANYON

Steve Canyon has developed a major theme which in and of itself demands our respect: the role of our Air Force in the defense of the nation's frontiers. A recent episode in the strip has veered away from that theme, however, and is helping to perpetuate another unfortunate stereotype: the American school teacher as a dowdy, frustrated spinster, unreasonable in her discipline, unsympathetic with the problems of youth, devoted to the idea that life in the classroom should be made as miserable as possible for the unfortunate children in her care.

In the same sequence of panels in this strip, a school principal emerged as a weak, vacillating nonentity, completely dominated by unscrupulous public officials. With the ever growing crisis in the recruitment of teachers, little encouragement is being given our young teacher prospects by the continuance of this sort of propaganda.

We might continue with other examples, but that hardly seems necessary. My point is that the reading public is being fed a diet of half-truths, insinuations and outright falsehood, a diet which is insidious, dangerous and destructive of original thinking. Whatever

the motives of those responsible, we should note and become aware of the danger. Filth and immorality are serious and ugly, but they are easily recognizable for what they really are. The subtle propaganda of the comic strips is less evident, but no less dangerous, no less serious, no less ugly.

SOME BETTER COMIC STRIPS

To end on a more positive note, we may, in justice, point out that there are many comic strips which are comparatively free from the defects we have been discussing. Since I singled out individual comic strips for condemnation, it seems only fair that others providing both entertainment and a sensible and wholesome approach to life should also be mentioned.

I think of *The Ryatts*, a perfectly delightful presentation of family life where father, mother and children work, live and play together in perfect harmony—harmony marred only by the clouds expected in any family's life. This is a family comic strip where the children do and say just those unexpectedly funny things that real children do and say, with none of the super-smart impudence and over-age wisdom we have come to expect in the comics.

Then we have *Dondi*, with its appealing portrait of a small refugee child thrown into a new life in the United States; *Peanuts*, a strip with a rare brand of off-beat humor; and *Pogo* with its sly, gentle satire.

Among the more serious efforts, praise is due *Doctor Morgan*, a strip which presents many of the problems of modern medicine in an entertaining and informative series of plot situations. More than that, it performs a real service by exposing the frauds, quackery and superstitions that stand between far too many Americans and cure or control of their illnesses.

Domestic problems are sanely highlighted in *Judge Parker*. There are a few better-than-average crime stories on the comic pages: *Kerry Drake* possibly, though its morality is occasionally questionable. And there are many others of all types, helping to make our lives happier and, in some instances, more understandable. But there are far too many examples of the wrong kind.

What of the future? Has little *Orphan Annie*, like her original in James Whitcomb Riley's verses, "come to our house to stay"? I sincerely hope not; but she is in a good many American houses now, and it is we who must decide whether she goes or stays.



Our Readers React



Quite an avalanche of letters came tumbling out of our mailbag in response to a recent *AMERICA* editorial, "On Editors and the People Who Write to Them" (10/27, p. 90). Unfortunately, there is space for only a sampling of these reactions from our readers. From the comments on our editorial in several sectors of the U. S. Catholic press, we reprint a valuable bit of analysis by the editor of one of our favorite diocesan weekly newspapers. It deserves to be clipped out, kept handy and reviewed occasionally by all of us—editors included. But first, here are the letters. EDITOR

DAVID HOST, associate professor of journalism at Marquette University, Milwaukee:

Among the many good points in "On Editors and the People Who Write to Them" (Am., Oct. 27) that have long needed expression, one was especially gratifying to me. Anyone who respects *AMERICA* and all other responsible Catholic periodicals of opinion can applaud Fr. Davis' calm protest against the absurd charges that have been made recently against some of these publications.

A few Catholics—happily only a few, but editors as well as letter writers—have gone to the unreasonable extreme of judging all who disagree with them to be disloyal to the Church, untrue to the country and in sympathy with communism. The ungrounded accusations they have made against *AMERICA*, *Commonweal*, the Davenport *Messenger* and other periodicals ultimately insult all of us who read these with trust and confidence. By his just remarks Fr. Davis defended not only all conscientious Catholic periodicals but their regular readers as well. For both this reader is grateful.

JUDGE JOHN F. X. McGOHEY, U. S. District Court, New York, N. Y., prosecutor in the famous Smith Act trial in 1949 of the top Communist leaders in this country:

Your editorial recalled the admonition to his fellow editors of the Catholic press by Donald McDonald, editor of the *Catholic Messenger* of Davenport, Iowa, in an article which appeared in the *Catholic Journalist* for February, 1952. He wrote: "If we are publishing an 'official Catholic newspaper,' a designation

carried by most diocesan newspapers, we not only represent the voice of the Church, we are the voice of the Church."

Unfortunately this truth is not always realized by some of those for whom it has special relevance. As a regular reader of a fair cross section of the Catholic press, I join you in the hope that all its editors will spare their readers the strain and embarrassment of mischievous ranting of the sort recently published by one diocesan newspaper.

Those who at first hand have experienced the strategy and tactics of Communist leaders in action know how highly they value violent abuse as a basic weapon. Nothing can possibly make this weapon more effective than the stimulation of irrational, paralyzing fear in the hearts of those against whom it is directed.

The Catholic press, of all media of communication, ought not make its columns available to those who, however well-intentioned, only accelerate such stimulation.

It is good to have the assurance, though none was needed, that *AMERICA*, in opposing communism, will continue as it has throughout its existence to expound "the unwavering teaching of the Popes." They never panic.

VERY REV. LAURENCE J. McGINLEY, S.J., president of Fordham University in New York City:

Your editorial could scarcely have made a more timely appearance. The problems that challenge this generation of Americans are exceedingly complex and dangerous. Because they are complex, we must beware of speciously simple solutions. Because they are dangerous, we must approach them as much as possible with our heads, and as little as possible with our feelings.

Furthermore, as Catholics we ought to face up to the contemporary world with hope and charity, as well as with faith. It is inevitable that in applying our principles to contemporary problems we shall differ among ourselves. These differences, no matter how sharp they may at times become, should never lead us to forget the love and respect we owe to one another.



By emphasizing these points, as well as by reminding us that though the Kremlin is responsible for many of today's most serious evils, it is not responsible for all of them—and we must take our stand against evil whatever its source—you have made a fine contribution toward an informed and constructive public opinion.

RAY MURPHY, *former National Commander of the American Legion:*

Your editorial deserves careful reading by every American, Catholic and non-Catholic. It points up the fact that there is more than a trace of hysteria in our land. There is near panic in the minds of some of our people over the imagined "threat" of treasonable capitulation to communism in Washington.

One wonders how some people get that way, but one realizes also that these panicky people wonder, horrified, why the rest of us do not "get their way." Certainly some of them openly, others secretly, harbor a strong conviction that the "rest of us" are either fools or knaves, at best leftist softies, and at worst Communists.

Is it not strange and tragic that they can be of so little faith, when there is such convincing evidence that the ideas, ideals, principles and achievements of the free world are far stronger than the "world" of communism; that materially and militarily the free world is yet far the stronger?

They have little appreciation of the stern and loyal stuff of which our people are made, little confidence in their intelligence, and no hope, seemingly, for our way of life. Eternal vigilance—Yes. Eternal fear, eternal hysteria, eternal panic—No.

VINCENT F. MACQUEENEY of Arlington, Va.:

The criticism of those abusive hate-filled letters to editors is in the main well taken. Certainly those whose fear of communism engenders in them irrational hatreds are ineffective exponents of anti-communism.

However, one should beware of classing those who may not believe in a greater and greater extension of state control in ever widening areas as opponents of the Papacy or, worse still, anti-Semitic or anti-Negro. "Expounding the unwavering teaching of the Popes" does not mean the undeviating application of New Deal principles to every crisis. Often in your pages there appears a call for Federal action in fields where State, local and group action might be more suitable to the problem.

MR. AND MRS. DAN LUCEY of the Rancho San Ysidro Shop, Canoga Park, Calif.:

At various times in the past we've been accosted with the "fact" that AMERICA is a "pink" magazine. Our answer has always been much the same as yours; that communism will be routed when Christians assume their proper place in the work of restoring the

world to Christ. We are happy that you have taken this opportunity to state your position publicly.

Your circulation might go up if you were not as firm about principles as you are; but it would seem that you have chosen the better part when you refuse to water down the gospel for those who have found it too difficult.

Please keep up your important work. The word "debate" has been lost too many times in the shuffle of the last fifteen years.

JOHN COGLEY, *former executive editor of Commonweal:*

My hat is off to you—and to Fr. Ralph Gorman, too. I don't think that yours or the *Sign's* editorials are going to change the letters you get or the people who write them. But they should do great good in establishing that the Church is not wedded to their point of view.

I think that by speaking out so forcefully you have reaffirmed the best traditions of AMERICA—and of America, for that matter.

CLARENCE M. ZENS, *Managing Editor, Catholic Standard, Washington, D. C.:*

My purpose in writing to you is to say a fervent Amen to your editorial in the Oct. 27 issue, on the wide-eyed rightists. I think it was wonderfully stated and very timely.

Genus Crackpot

The INDIANA CATHOLIC AND RECORD for October 26 noted our editorial, and added some footnotes on what it named the genus *Crackpotus Americanus Catholicus*:

¶He (or she) is an extremist, the prisoner of a fixed idea. . . .

¶He may know his religion superficially and be intensely sincere, but he is unconscious of its more profound implications.

¶His loyalty to the Church does not so much inspire him to love his fellow Catholics as to hate the Church's real or fancied enemies.

¶He is fundamentally a pessimist, foreseeing the imminent and inevitable triumph of evil. He is completely humorless.

¶He is quick with the accusation, slow with the proof. . . . your dirty Communist paper. . . .

¶His favorite punctuation is the exclamation point, and in moments of intense excitement he is incapable of writing in anything save capital letters. "YOUR PAPER HAS SOLD OUT TO. . . ."

¶He is, thank goodness, in a tiny minority among Catholics, and exerts little influence. . . . We bear him no grudge. However, we would like to have a word with the teachers who taught him to write but not to think.

KKK in Mobile, Ala.

Albert S. Foley

WE HAVE WITNESSED a curious phenomenon in the Mobile, Ala., area during the past month. We have seen the Ku Klux Klan, which came to life this summer and recruited five dozen members, suddenly change its tactics and become a pious church-going group.

For the past four Sundays they have showed up, sixty strong, to march into the evening service at some previously unannounced church. In full regalia, minus only the face mask outlawed by the State's anti-mask law, they have somberly and slowly filed into the church, left a modest contribution on the altar or in the collection box, and departed without even waiting for a thank-you from the presiding minister. At one of the churches, the minister met them at the door, shook hands with each robed and hooded figure as he passed through the portals, and was subsequently honored by being elected chaplain of the local Klavern.

Why this strange *volte-face* on the part of a group that just two months ago was embarking on cross-burnings, terrorism by buckshot and arson, and intimidation by nerve-jangling telephone marathons to harass their chosen victims?

TACTICS OF TERROR

Initially, they were spurred into renewed life by the fact that for the first time since Reconstruction days, a Negro civic figure filed for public office as councilman in a small town just outside of the city of Mobile. The candidate lost hopelessly, of course, in the election. But that was not enough for the intimidators. They tried to assassinate him by firing at him while he stood on the porch of his home. The bullet missed him by inches. But their reign of terror was on.

Their next target, which as the defenders of the honor and dignity of white womanhood they must have carefully selected, happened to be a socially prominent white widow. This lady has been sponsoring as a quasi-adopted daughter a young Negro girl, whose education she is financing and whose upbringing she is supervising in her own home. For the past few years the widow,

FR. FOLEY, S.J., professor of sociology at Spring Hill College, Spring Hill, Ala., is author of a biography of the first U. S. Negro Catholic bishop, Bishop Healy: Beloved Outcaste (Farrar, Straus & Cudahy, 1954).

at great expense, had been sending the child to schools in England and on the continent.

However, when the voters of Alabama passed in August the "Freedom of Choice" amendment to the State Constitution, allowing white parents to send their children to any school they chose, the widow applied to have her child admitted to the nearest school. This was an unanticipated consequence of the new segregation amendment. The request was promptly rejected by the school board. But that again was not enough for the Klan. They made a special visit to the fashionable home of the widow, set fire to a large wooden cross draped with straw and soaked with gasoline, and departed with shouts and threats of further violence.

Another time, a week later, they similarly staged the cross-burning demonstration before another widow and her daughter who were friends of the first and hosts to the otherwise quite lonely widow and her Negro foster-child.

At its September meeting, the local chapter of the Alabama Council on Human Relations passed a resolution requesting the City Commission to take up the matter of curbing the Klan. They deputed one of the local clergy to submit the petition to the Commission, along with a copy of some model ordinances designed and passed elsewhere to achieve that end.

The City Commission, while rejecting the specific new ordinances, complied with the request to the extent of ordering the police to enforce the existing ordinances that the Klan was ostensibly violating: one forbidding unauthorized burning of trash, leaves, lumber and other combustible materials in the city streets; another prohibiting disorderly night assemblies; a third providing that no person should show or expose in public any object which has a tendency to disturb the public peace.

Surveillance by the police did not immediately put an end to the Klan's cross-burnings and other acts of terror. By closely watching the place of their weekly meetings, however, the police successfully contained their activities on those meeting nights. But for some weeks thereafter the Klan continued its terrorism and intimidation on other nights during the week.

At this point, a group of about sixty college students did a survey of local opinion about the Klan. Interview-



ing about 600 of the local citizenry, the students came up with the fact that 85 per cent of the citizens contacted considered the Klan a more or less grave threat to the well-being and peace of the community. The percentages were slightly higher for the Negro citizens than for the whites, but the latter, in eight out of ten cases, registered concern about the Klan's threat to peace, law and order. Seventy-two per cent believed that the majority of the other whites also considered the Klan to be a threat to life, property and safety. Eighteen per cent of the white citizens believed that the majority of their fellow Mobilians were in favor of the Klan as an extra-legal but necessary aid in keeping the Negro in his place.

What no doubt shook the complacency of the Klansmen a bit was the response to the question, "What do you think should be done about the Klan locally?"

Only 16 per cent felt that the present do-nothing policy was the correct one. Almost nine out of ten felt that something should be done, and they were in favor of some quite specific anti-Klan measures. About 21 per cent advocated a special grand jury to investigate the Klan and even indict the leaders for conspiracy. Twenty-four per cent thought that the City Commission and the police should take action to protect the people, break up the KKK meetings and stop their activities. Sixteen per cent felt that churches and civic organizations should pass resolutions condemning the Klan and repudiating it as un-Christian, illegal and bad for the city's good name.

Some of the respondents went even further. Eighty-six per cent of those interviewed advocated Federal intervention. Of these, 22 per cent thought the FBI should investigate. Twenty per cent wanted Congress to pass anti-Klan laws. Seventeen per cent advocated investigation by a Federal grand jury. An almost equal number felt that the Federal district attorney should warn the Klan of possible Federal violations. And 16 per cent, not knowing that it had already been done, insisted that the U. S. Attorney General put the Klan on the list of subversive organizations.

The publication of these findings in the local papers and the broadcasting of them over the television and radio stations caught the Klan somewhat off balance. Their spokesman could find no better comment, when asked for his opinion, than a few remarks about the "bias and prejudice" of the survey. He even denied that the Klan was on the Attorney General's subversive list.

This gave the college spokesman an opening for a more detailed statement about the entry in the *Guide to Subversive Organizations and Publications*. This U. S. Government document lists (p. 164) the following organizations as right-wing subversives: "American Christian Nationalist Party, Association of Klans of America, Association of Georgia Klans, Columbians, Knights of the White Camellia, Ku Klux Klan, Original Southern Klans, Inc., and others.

The college statement also pulled the mask off the Klan's pretense to be a peaceful, religious, patriotic organization, by citing the Klan's own admission, three

days before, that "terrorism was its method." This terrorism was denounced as violating the spirit of the American Constitution and the letter of the Bill of Rights, both of which guarantee to all Americans freedom to enjoy without violence or intimidation the rights to life, liberty and the pursuit of happiness. The college statement further declared that it would be a disgrace to Christianity if any Christian minister gave shelter and comfort to an organization that had the blood of 6,000 fellow Christians on its hands, as the Klan has, from its record of lynchings since its founding 90 years ago.

The night after this reply appeared in the public press, the Klan began its weekly pilgrimage to local churches. Arranging ahead of time with the minister in order to be assured of unimpeded access to the house of worship, they visited a church in an outlying community, under the cover of darkness in the late Sunday evening. They had the support of the police officials in this outlying village, both to hold up the traffic for their cavalcade and to ward off any attacks on them by stationing a police car in front of the church during the time that they made their white-robed visit.

For the next two weeks they continued to visit obscure evangelistic sects in the outlying areas, whisking themselves in and out in a swift way so as to avoid detection. On November 4 their demonstration was conducted at a church on the main street in downtown Mobile, in full view of a crowd of spectators who hurriedly gathered for the event, and with the apparent unconcern of the police, who cruised by in their cars without even stopping.

THE MASK OF RELIGION

This gross perversion of religion as the veil for the Klan's campaign of terror may yet boomerang on the hooded marchers. Patriotic groups of spotters and checkers, even at the risk of attempted violence on the part of Klan street-fighters who twice attacked them unsuccessfully, have succeeded in identifying the hypocritical churchgoers. When and if a grand jury is summoned to investigate their next act of violence, it will have a complete list of all of the participants' names, addresses, occupations and other identifying characteristics. Besides the Imperial Wizard, who has been the open spokesman for the local Klan, the Great Titan and the Grand Dragon have also been identified. The rank and file, most of them unwittingly duped into joining the organization by the extravagant claims of the leaders that they had signed up the leading figures in the political and business community, will soon be disillusioned and abandon the subversive group.

Meanwhile the city teeters on the brink of a race riot. The existence and the presence of the Klan furnish more than half of the ingredients necessary for an explosion. The apathy of the citizenry and the cowed spirit of community figures serves to create a vacuum, which draws other ingredients into the conflict. One more incident, one more act of violence, could spark a wholesale disaster with which the police and the community are woefully unprepared to contend.

Story on *The Nun's Story*

Harold C. Gardiner

WHAT WITH TRYING to keep afloat on the tide of books published weekly, the need does not arise often, nor is the leisure at hand, to re-evaluate a current best seller. Most books that attain that dizzy pinnacle are simply not worth a second thought. We can be thankful, for example, that few best sellers are as fetid and revolting as the current number-one, *Peyton Place*. But it is rare that a best seller is worth rereading to plumb a depth, catch a meaning, re-live an experience that the first reading suggested but did not satisfactorily reveal.

Correspondence and analysis of other reviews show that there was more in Kathryn Hulme's *The Nun's Story* than the first reading uncovered. I would like to return to the book here and make some observations on the reactions it has occasioned. I do so, if my readers will credit me with sincerity, not to protest that my original estimate (9/15, p. 568) was unerringly correct, and not in any sense to convince anyone who has disliked the book that he has to change his opinion. I am, however, somewhat concerned that so much dislike of the story has been based on false premises and posited, regrettably enough, by reviewers in Catholic organs.

OBJECTIVITY REQUIRED

All that follows, then, is to be taken as a plea for more objectively balanced reviewing and more charitable personal reactions to books that arouse one's zeal for controversy. The duty of objective evaluations, whether by the professional critic or by the reader, who is his own critic, was made much of by our Holy Father in his address last February 13, "On Literary Criticism" (*Catholic Mind*, September, 1956, p. 530). The Pope stresses that "the personality of the author, his life and his tendencies are not to be the starting point of the critical study." The critic "must keep close to the clear, objective meaning of the writing, since his strict function is to judge the work and not the author." Further, "when the objective meaning is doubtful . . . it is better to incline toward a favorable interpretation." These norms of prudence and charity will be seen to apply, I feel, to some of the published reactions to *The Nun's Story*.

FR. GARDINER, S.J., is *Literary Editor of AMERICA*.

I erred in two ways in my first evaluation of this amazing book. My first mistake was perhaps not a substantial error, but it gave rise to misconceptions that might easily have been avoided. I have consistently referred to the book as a novel. It is indeed novelistic in form: the dialog is supplied and the action is in all probability fitted into a dynamic framework to advance the story element. But the book is obviously biographical in content and the author's claim that there is not a single trumped-up incident in the whole story is to be taken as the simple truth. By calling the book a novel, I may have given unconscious comfort to those who profess to believe that the "substantial truth" to which the book's blurbs refer is but a minimal basis for the sensational elements that are pure embroidery. One critic in a Catholic paper openly makes this charge and thereby imputes to the author the unworthy motive of deliberately gilding the lily of fact, just to write a best seller.

My second false lead was one of emphasis. I find that I teetered on the edge of the very defect I shall have to reprobate in other reactions. My statement was:

The book owes its strength to its comprehension of the real center of the religious life, the rules and spirit of the order as means to achieving St. Paul's magnificent identification—"it is now not I that live, but Christ that lives within me"—and the expansion of that Christ-life to the world through the apostolic dynamism of the religious life.

This may have given the impression that I was canonizing the book as an adequate treatise on the religious life. This the book is not, nor does it pretend or intend to be. It is the story of one woman meeting her peculiar difficulties. She was not a "normal" nun, whatever that may be. She is not even "normal" among the sisters of her own order, because she is the one who could not quite live up to the ideals she conceived to have been held up for her.

But how can it escape the attentive reader that it is precisely here that the tribute to the religious life in general enters the story? Sister Luke did not find peace, she did not solve the problem of strict obedience to her rule nor the apparent conflict of that virtue with her duties as a nurse. But hundreds, I suppose, of her fellow sisters did. They have not followed Sister Luke back

into the world. Presumably they have found the peace—and even the joy—which one nun yearned for. And, speaking of joy in the religious life, I cannot go along with those who have seen no joy in this book. They may find little in Sister Luke, to be sure, but what about "sturdy little" Sister William and her "tout pour Jésus," as she hustled about, emptying the bed-pans and the sputum-cups? What about the

clear note of gladness in the salutation to the Virgin, a sort of breathlessness when the nuns chanted ". . . full of grace . . ." as for a grace discovered that morning for the first time by all two hundred of them?

This note of joy and peace reechoes many a time in the book, but the reader is apt to miss it because the author has so admirably focused attention, as she must, on the nun who herself largely missed it.

WHAT EFFECTS WILL IT HAVE?

The charge has been made that the book will do harm to prospective vocations. That is a judgment about a future contingency, and only the future can tell. Any sensible American girl will certainly not have to be told that this is a European order, seen through the eyes of one who could not quite "make the grade." If the potential American postulant thinks that she is reading about an "average" American nun in an "average" American convent, she misunderstands the story. And yet, if the dedicated lives of the nuns, European or not, do not strike some spark of admiration and emulation in the reader who may be pondering a vocation, I would suspect some lack of generosity.

I have not read a single review in secular papers and journals which fails to remark that the critic has been profoundly impressed by the dedication and selflessness of the nuns of Sister Luke's order. I do not claim to have read all the reviews, but I have not met one reaction of shock at the physical penances, of distaste for the discipline and rigidity (perhaps foreign even to American Catholic sensibilities) of the life, nor the conclusion that a group of women in religious life must be a creepy assembly of frustrated neurotics.

In fact, the secular reception of *The Nun's Story* has been more sympathetic and more objective than many Catholic critiques. I do not think it is fair to assert that only morbid curiosity has impelled non-Catholics to run to read, and that the farther they are in their own lives from the ideals of religion, the more their curiosity is whetted. This charge has been made, but it seems to me unworthy of the Catholic press in which it has appeared.

TWO LAMENTABLE APPROACHES

What must be disclaimed in the strongest terms, if we are to claim that Catholic criticism is fulfilling its proper function, are the judgments on this book that have been warped by sentimentality and darkened by uncharitableness.

There is such a thing as "clericalness." It is the opposite of the anti-clerical attitude and refuses to acknowledge that there can possibly be any valid criti-

cism, not only of religious institutions, but of individual priests and religious as well. How dare anyone ever say that any nun (or priest) has ever failed to live up to the very highest standards?

This attitude I am alluding to is not one I am dreaming up. It has appeared in one Catholic paper, and has been reprinted in others. It says: "we would be less shocked if our own mothers deserted us than we would be if it were proved our favorite nun or nuns had feet of clay." What is to be made of such gush and especially of the holier-than-thou attitude of what follows: "It is then a painful experience to read of one who did [have feet of clay]. Such a one is the poor convent-dweller described in *The Nun's Story*."

How can it have escaped this reviewer that if Sister Luke was a "failure," she was a magnificent failure, who took away from her years in religion the "nun's formation" that "was a Gibraltar that would never be leveled, that the ingrained habits of acting with charity and justice, with selflessness and sincerity, were to stamp her always. . . ."

Even more to be excoriated is the utterly uncharitable imputation of base motives. This, fortunately, has not appeared in reviews, though there is a suggestion of it in one evaluation which hints that the nun who told her story to Miss Hulme is the same one referred to in the book by an apostate priest, *People's Padre*. But some correspondence has revealed such uncharitable bias. One letter went so far as to claim that the book is a deliberate attempt to undermine the Church. Conscious of the fact that the author is a rather recent convert, the critic felt able to call into question even the sincerity of the conversion, by saying, "well, she may call herself a convert." [The sneering emphasis is not mine.]

So, perhaps this inadequate reevaluation will serve some good purpose. We cannot here discuss objections to details in the book, such as the advice given to Sister Luke to fail deliberately in her exams. Shall we think it actually happened? Yes, unless you would sooner believe that your mother could desert you than that some nun sometime could have given misguided and misguiding counsel.

WHAT MATTERS MOST

Far more important than the details, however, is how the book has been unfairly judged by segments of the American Catholic public and the reviewing profession. They expected the book to achieve something it never set out to do. Then, when they found that that imposed purpose was not accomplished, they seized on every detail that could be interpreted in a pejorative sense to bolster a viewpoint that was from the beginning either sentimental or uncharitable, or both.

No one, obviously, *has to* like this book. But one should not pass judgment, especially in an official capacity, merely out of personal like or dislike. One must keep an objective view. It is to establish such a view more clearly than was done in my original criticism that I have wearied one and all with this reconsideration.

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THIS HALLOWED GROUND

By Bruce Catton. Doubleday. 400p. \$5.95

As the centennial of the Civil War draws closer, more and more of our authors are turning to that fascinating field of study. For many it is a matter of retelling oft-told tales. For a few it is a challenge to find new materials or interpretations. Bruce Catton, with his *U. S. Grant and the American Military Tradition*, laid solid claim to membership in this latter group.

Our publishers are obviously seeking a single-volume history of the Civil War that may approach in non-fiction the phenomenal sales of *Gone with the Wind*. Fortunately, in his Pulitzer Prize-winning *A Stillness at Appomattox*, Mr. Catton showed signs of succumbing to the lure of the single-volume treatment, and here, in *This Hallowed Ground*, which presents the Union side of the War, he has laid the last stone in place for a final work. We may hope for a grand volume perhaps in 1960.

To judge by his previous efforts and *This Hallowed Ground*, Mr. Catton's probable one-volume presentation will be well worth waiting for. While it may not prove to be the definitive treatment,

it will certainly set a standard that will have to be surpassed.

It is not so much the novelty of the material that he presents that distinguishes Mr. Catton. Other authors have dug deeper and come up with richer treasure trove. Indeed, there is reason to wonder why he bothers with footnotes, except to give credit for direct quotations, since he offers little that is new to the Civil War specialists, who are so recondite they have even begun a professional quarterly exclusively devoted to their field.

In fact, in the minutiae in which this reviewer may be considered qualified to quibble—the matter of the Merrimack-Virginia—Mr. Catton could be attacked for numerous misconceptions or errors. From his cited sources he could have reached other conclusions, which have become traditional. Instead, he has reappraised his sources and come surprisingly close to a specialist's conclusions. More important than absolute accuracy of details, then, is the magnificent insight which has led him to produce such solid value-judgments. It justifies confidence in the basic excellence of his work throughout.

Add to this the disciplined style and sweeping readability of his prose, and Mr. Catton compares in stature with Douglas Freeman. *This Hallowed Ground* is a fine addition to the excellent Mainstream of America series edited by Lewis Gannett, and is strongly recommended.

R. W. DALY

REBEL BOAST: First at Bethel—Last at Appomattox

By Manly Wade Wellman. Holt. 256p. \$3.95

Mr. Wellman's story centers round five young kinsmen from plantations in the neighborhood of Enfield, N. C., who marched off with their militia company in May, 1861 to participate in the first clash of the Civil War at Big Bethel in Virginia.

In the following tragic years of bitter campaigning three of the young men lost their lives. Two of them were still together when the company made the last Confederate charge at Appomattox Court House in April, 1865. The boast

too
late

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which becomes the title of the book refers to the extended service of these participants throughout the bloody, draw-out conflict.

The author has uncovered extensive source-material, in the form of private letters and personal diaries, which assures the authenticity of the picture presented. Here is the history of "common soldiers, ragged and hungry and wolf-lean and wolf deadly" and their attitude toward the war. What makes the book unique is that while none of its characters rose to a higher rank than captain, this is real history.

Private George Whitaker Wills, a preacher's son cared for by "Wash," a slave servant, is the pivot around which the scene revolves. He proves to be the type of gallant Confederate soldier that marches through so many Southern legends. As the reader trudges after George on the muddy road, bivouacs with him in the rain and watches him tuck his little Testament into the breast pocket of his well-kept gray blouse each time the drums beat the signal for stations, he may not realize how much he has come to like the lad. But he will realize it when he reads that in the battle of Winchester, on Sept. 19, 1864, a bullet drilled through that neatly buttoned jacket and "Lieutenant George Whitaker Wills tumbled fullsprawl on the grass."

The author does not neglect the other four kinsmen. The reactions of these men of the rank and file who know only what is happening in their immediate contact with the enemy are vividly described.

Here is a war story that is different. Incidentally, don't be surprised if the book makes you do some rather sober thinking about our Civil War.

R. N. HAMILTON

SHERMAN'S MARCH THROUGH THE CAROLINAS

By John G. Barrett. Univ. of North Carolina. 281p. \$6

Despite the narrow-sounding title, this is not a work for merely the specialist's interest. It is an immensely readable work, with the emphasis on the persons involved rather than on logistics and statistics. Copiously annotated, with an almost staggering bibliography, the work is definitely not slight nor superficial. It achieves a fine synthesis of scholarship and readability.

At first glance, one might think, "Don't they mean Georgia?" Indeed, one is forced to think for a moment, since Sherman's earlier campaign has been immortalized and romanticized to



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Of special interest is the campus Vocational Guidance Center. One of the first universities to recognize the importance of vocational guidance and placement, Marquette boasts three decades of background in this field.

the point of tedium. Sherman himself thought of his Carolina campaign, when he marched north from Savannah, employing the same "total war" tactics utilized in Georgia and bringing the stern face of war to the "cradle of secession," as the highest point of his military career. He felt that his maneuver paved the way for Appomattox.

Dr. Barrett, a member of the History Department at Virginia Military Institute, feels otherwise. He feels that the reason for Sherman's military stature is the development of the tactic of total war, the realization that an army is only an arm of a people, that a blow to the body would bring a quicker end to an agonizing struggle than the following of a hide-bound orthodox tradition. Modern historians have seen in Sherman a forerunner of modern panzer tactics and strategic bombing.

Barrett takes a most sympathetic view of Sherman, appraising him both as general and man. He sees no rancor in him; only a humane desire to end the struggle in the swiftest way possible. During the Reconstruction he was bitterly critical of the radical policies which subjugated States already broken, and even during his march he helped unfortunate who came to his attention.

This book is an excellent addition—or beginning—to any Civil War collection.

EUGENE McNAMARA

BATTLES AND LEADERS OF THE CIVIL WAR

Edited by Ned Bradford. Appleton-Century-Crofts. 620p. \$8.95

LINCOLN FINDS A GENERAL: Vol. IV
By Kenneth P. Williams. Macmillan. 457p. \$7.50

Mr. Bradford's attractive one-volume selection from the famous work issued by *Century* magazine in 1887 should be a great success. The huge four-volume original contained about 350 articles by participants on both sides—generals, admirals, captains, privates, chaplains, officials—giving their personal accounts of the campaigns and battles in which they took part.

What made their stories so interesting and alive was the often unconscious revelation of their views, reactions, emotions and prejudices. The 44 selections which comprise the present volume will surely have the same charm for the modern reader.

Most of the articles in this summary treat of events in the eastern theater of the war; whole phases of the western campaigns are passed over. Also a few

more relate to life before a clearer, pen-and-ink add much charm.

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C	Commerce	N	Nursing
D	Dentistry	P	Pharmacy
Ed	Education	S	Social Work
E	Engineering	Sy	Sy Seismology Station
FS	Foreign Service	Sc	Science
G	Graduate Sch.	Sp	Sp. Speech
IR	Industrial Relations	Officers Training Corps	
J	Journalism	AROTC—Army	
L	Law	NROTC—Navy	
		AFROTC—Air Force	

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more references to naval activities and to life behind the lines would have given a clearer picture of the struggle. Many pen-and-ink drawings from the original add much to this book's interest and charm.

Professor Williams maintains here the high level of scholarship which marked his earlier volumes. The present work covers the western campaigns from July, 1862 to the capture of Vicksburg a year later. The first chapters are devoted to the campaigns of Buell and Rosecrans against Bragg in Tennessee and Kentucky, but the emphasis is on the Vicksburg campaign, which the author considers one of the most brilliant feats of military strategy in modern times.

Dr. Williams' treatment of the subject is too technical and detailed to appeal to the average reader but those very qualities will make the work more valuable to the military student. His evident partiality toward Grant shows itself in his rather strong depreciation of anyone his hero disliked, such as Buell, Rosecrans and Thomas, while Grant's friends Sherman, Sheridan and McPherson are painted as military geniuses inferior only to their commander. A good deal of space is devoted, both in the text and in a special appendix, to refuting details of the Cadwallader Diary which reflect upon the sobriety of the hero.

This is, however, a valuable work reflecting the author's experience and ability as a scholar and a professional soldier. The format is attractive; the usual scholarly adjuncts: index, bibliography, maps and voluminous notes—over 125 pages of them, mercifully confined to the rear of the book—are helpful.

F. J. GALLAGHER

Two for Nature-Lovers

AUTUMN ACROSS AMERICA

Edwin Way Teale. Dodd, Mead. 363p.
\$5.75

Only a skilled naturalist could fully appreciate the vast knowledge and charmingly lucid exposition of this hymn to joy in autumn. But many readers will understand this reviewer who, unscientific and inarticulate, has thrilled to the glories of New England's painted forests.

Mr. Teale did not cover much of New England in his 20,000-mile journey across the country in pursuit of autumn, but what he says of its autumn beauty strikes home, and gives lovely expression to a long-standing, silent enjoyment. To the reader's ever-increasing fascination, the author reveals other

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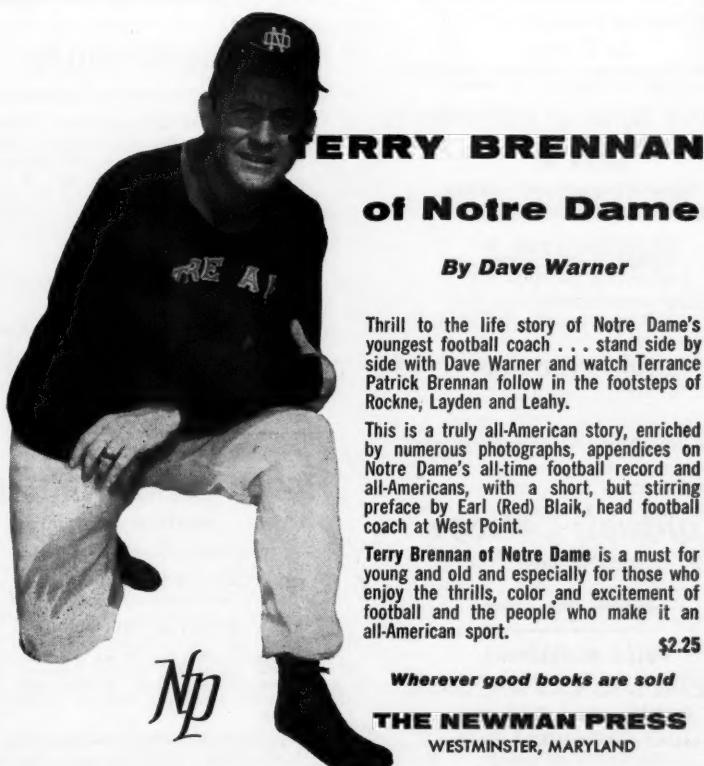
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autumn riches across the country. There are underwater adventures in the eelgrass off the eastern end of Long Island, amusing in the case of the scallop's versatility in the manner of ejecting water; there are stories of birds across the land and their habits in migration; even the stars are shown in their autumnal role. There is a lovely little tribute paid to dust—an element long unappreciated by this reader—"...dust to a naturalist represents one of the great, essential ingredients in the beauty of the world."

This is a travel book and a nature book, but it also is a testimony to one man's rich awareness of the good things of creation—especially man. Recalling a brief period of autumnal sadness over the passing of life and of beauty, he writes:

Yet, surely, better a single moment of awareness to enjoy the glory of the senses, a moment of knowing, of feeling, of living intensely, a moment to appreciate the sunshine and the dry smell of autumn and the dust-born clouds above—better a thousand times even a swiftly fading, ephemeral moment of life than the epoch-long unconsciousness of the stone.

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THE YEAR OF MY REBIRTH

By Jesse Stuart. McGraw-Hill. 342p. \$4.75

Deep in W-Hollow in Greenup County
lies the Kentucky home of Jesse Stuart.
Though countless interests and the re-
lentless drive of his energetic and am-
bitious nature have directed his activi-
ties into many other channels, the mag-
netic attraction of his home has never
relaxed its grip. Writing, teaching, lec-
turing have carried him from end to
end of his own country and to Europe.
But the fields and forests, the hills and
ridges of the land where he was born
have always claimed him.

Though absorbed in writing and pub-
lishing short stories, novels and verse,
Jesse Stuart campaigned with tireless
vigor for the improvement of schools
and the elevation of the profession of
teaching. The days were too short, the
hours too fleeting. And then, one day
in October, 1954 he learned with shock-
ing emphasis that the heart is not only
the center of emotion and the seat of
sensibility, but it is also a physical
organ that decries abuse and rebels at
being ignored.

These details, and many more, are
the substance of *The Year of My Re-
birth*, an account of the period of his
recovery from an almost fatal heart

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America

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America • DECEMBER 8, 1956

attack. It is a month-by-month journal of his reflections, his emotions and his observations, that takes the city-bred reader on a refreshing excursion back into the timeless company of Vergil of the *Georgics* and Thoreau of Walden Pond.

Hovering over these pages is an unwritten note of pathos for the author's enormous mental vitality shackled by bodily weakness. However, his words, "We cannot turn back. We have to live now, in the present, rejoice, dream and lay plans for those tomorrows that may never come," change pity to respect for his determination and his trust in the will of God.

MARGARET KENNY

Heroes of Naval Combat

I WAS CHAPLAIN ON THE FRANKLIN

By Father Joseph T. O'Callahan, S.J.
Macmillan. 137p. \$2.75

TWENTY MILLION TONS UNDER THE SEA

By Rear Admiral Daniel V. Gallery, USN.
Regnery. 344p. \$5

Here are two books of personal reminiscence based upon their authors' experiences in our World War II Navy. One is by a Jesuit priest who, while serving aboard the aircraft carrier *Franklin* in the Pacific, became the only chaplain in the history of the United States Navy to receive the Congressional Medal of Honor; the other is by an admiral in the regular Navy (also a Catholic), who commanded an anti-submarine hunter-killer task group in the Atlantic. Both books are worthwhile additions to any reader's World War II collection.

Father O'Callahan's account of his ordeal of terror aboard the U. S. S. *Franklin* after she was struck by enemy bombs off the Japanese mainland and in a matter of seconds became a blazing inferno, will probably have the wider interest for readers.

The miraculous survival of this ship and the heroism of its crew, which became a legend wherever Navy men gathered, received much publicity in the press after the war. When she limped into Pearl Harbor, a gutted, blackened hull with her small group of survivors mustered on deck, she was the most damaged ship ever to reach port, and had earned for herself the reputation of "the ship that will not die."

This eye-witness account of the hours immediately following the bombing of the *Franklin* will shock

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of a
young
revolutionary

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The London Tablet
April 14, 1956

Subscriptions—\$5.00 per year.

THE CATHOLIC LAWYER
96 Schermerhorn St.
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even those to whom the horrors of war are familiar. It is a moving, eloquent recreation, modestly told but leaving little to the imagination. When the *Franklin* reached New York, her crew were presented with the greatest number of decorations ever to be awarded to one ship in the history of the Navy. Father O'Callahan and Lt. (jg) Donald A. Gary, an engineering officer, were given their country's highest award, and they deserved it. The crew of the *Franklin* were very lucky that "Padre" O'Callahan was aboard. His story is brief, but if you want to know what some men (and boys) went through for God and country, read it!

Admiral Gallery's book is an amusing and salty account of the battle against Nazi U-boats in the Atlantic. The high point of the book is a description of the extraordinary capture and career of the *U-505* off French West Africa in June of 1944.

Gallery referred briefly to this event in an earlier book, *Clear the Decks*, but here the story is set forth in full detail. From her captured war diaries and logs the author first sketches in the previous career of the *U-505* and then writes about the activities of his own task group over the same period of time. This sets the stage for the eventful rendezvous, when Gallery and his men

boarded the surfaced sub and towed her back to Bermuda, where she and her crew were turned over to our Naval Intelligence.

Today, visitors to the Museum of Science and Industry in Chicago may inspect the *U-505*, for she rests on a concrete base in complete operating condition, as a memorial to those who gave their lives in the war at sea. The engineering problems involved in getting her there are described in the closing pages. The book tells a lot about the tactics of hunting down submarines and includes an excellent chapter on the mechanics of these ominous undersea craft. Admiral Gallery is a man of outspoken opinions, some of them controversial, but one has the feeling after reading his book that when the chips were down he was a good man to have on the bridge. JOHN M. CONNOLE

S.O.S. S.O.S.

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MARY STACK McNIFF is on the reviewing staff of the Boston Pilot.

MARGARET KENNY is a teacher of classics in the Buffalo public school system.

THE WORD

This is the man of whom it was written, Behold, I am sending before Thee that Angel of Mine, who is to prepare Thy way for Thy coming (Matt. 11:10; Gospel for the Second Sunday of Advent).

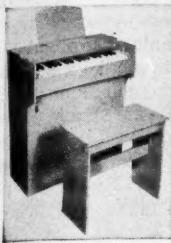
At this liturgical point in the Church's calendar and life John the Baptist becomes the saint of Advent. From now until Christmas Eve the Mass-Gospels, almost without exception, are dominated by the towering figure of that gentle, fearless, dedicated, heroic John who merited Christ's highest recorded praise. It will be to our advantage to

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keep this noble Baptist clearly in mind as, in this season, we earnestly try to pray as the Church prays.

The Oration or first liturgical prayer of today's Mass asks God the Father to awaken our hearts that we may prepare a way, a path for His only-begotten Son; *in order that through His coming we may attain to serve Thee with minds that have been purified.*

This translation of an ecclesiastical prayer leans toward literalness rather than eloquence, for if we are to pray as the Church prays, we must be entirely clear as to what Mother Church is asking of God. The key phrase is *purificatis . . . mentibus*; in which the noun is not the one used earlier of the awakening of the heart, and the participle describes a completed process of cleansing or purification.

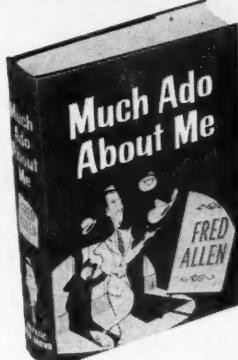
One thinks at once of John the Baptist: not only of his own prenatal purification from original sin at the time of our Lady's visitation to Elizabeth, but of John's own mission and the burden of his preaching. *In those days*, writes St. Matthew, *John the Baptist appeared, preaching in the wilderness of Judea. Repent, he said. And St. Luke: And he went all over the country round Jordan, announcing a baptism whereby men repented, to have their sins forgiven.*

The repentance which the Baptist preached is the purification for which the Church prays. What is involved is a complete interior change of heart (or mind or soul or outlook or attitude); with particular and necessary reference to evil-doing, whether interior or exterior.

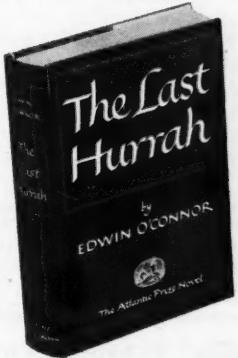
It is the old, new, timeless story, the familiar yet immutable doctrine which could not be changed without changing God Himself. If we wish to have God, we cannot have the dead opposite of God. If we honestly desire to welcome Christ, we must earnestly bar the way to all that is anti-Christ. If we would be holy in God's sight, we must resolutely give over what is unholy in God's sight.

As the first prayer of Advent is a petition for protection against fear, so the second Advent prayer is a plea for liberation from guilt. But guilt is not, as a particular psychology would have it, "a figment of the mind, a false creation, proceeding from the heat-pressed brain." Guilt is the dark, smelly, inescapable residue left in the human conscience after moral evil has been freely chosen and deliberately done. There is no guilt only when there is no sin.

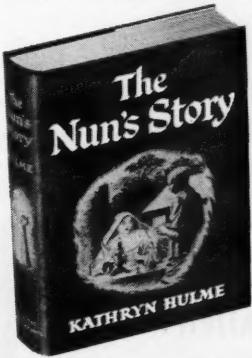
Purificatis . . . mentibus. Led by our wise, good Mother Church, we beg, all



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THEATRE

THE SEA GULL, presented at the 4th Street Theatre by David Ross, who also directed the production, is as fine an evening of drama as any theatregoer can reasonably wish. The play is a modern classic, the performance is excellent, and the costumes, settings and lighting by Richard G. Mason, Zvi Geyra and Carol Hoover, respectively, are persuasive copies of the apparel and house furnishing that preceded the turn of the century. Some ancient theatregoers, including your reviewer, still remember those funny clothes people used to wear.

Stripped down to its plot structure, Anton Chekhov's play is a rather ludicrous melodrama that lends itself easily to burlesque. All the important characters are in love with the wrong people or find other reasons for feeling sorry for each other or sorry for themselves. For some reason the author called his play a comedy.

Clothed in Chekhov's imaginative dialog, however, the characters assume dignity and the play becomes an illuminating study of tormented souls. What ails most of the characters is that they have found nothing important to do. They are writers, actors, professional people and members of the gentry, and in their various fields most of them have achieved a measure of success. But none of them feel that they have any real human value. Perhaps your reviewer is making the play seem like sad-sack drama, but it is really rich in poignancy and humor and a memorable experience.

As your reviewer is not able to identify all the performers with the Russian characters they represent, he is omitting acting credits.

AUNTIE MAME, presented at the Broadhurst by Robert Fryer and Lawrence Carr, is a fantastic tale of the Terrible Twenties that will evoke shudders or nostalgic memories, according to how much one has grown up since those hectic years. Most theatregoers who have come of age since the 'thirties will find the comedy an hilarious experience.

At its core Auntie Mame is a heart-warming story of how an apparently scatter-brained woman dedicated herself to giving her orphaned nephew the love and protection he needed until he

reached manhood. It must be mentioned that while the core of the story is sound, some of the peripheral material is rather tarnished. An actress with a pillow under her skirt bemoaning her plight as an unmarried expectant mother is not comical, except to the mentally immature.

The authors are Jerome Lawrence and Robert E. Lee, who based their comedy on a novel by Patrick Dennis. Oliver Smith designed the settings. The production, it says in black print, was directed by Morton DaCosta. Production details when Rosalind Russell is in a show are not important. Observing her in a comic role, a reviewer throws away all his adjectives except one—superlative.

THEOPHILUS LEWIS

NEW DISCS

The catalog of recorded Christmas music expands yearly, but discs are few and far between than can equal Volume 2 of *Christmas Hymns and Carols*, sung by the Shaw Chorale. This exquisite choral music was first released a few years ago and is now reissued (Victor LM 1711). A brand new record containing nineteen carols in various languages is presented this season by another highly competent ensemble, the Roger Wagner Chorale. It is entitled *Joy to the World*, and the director has tried to present the music within its original setting wherever this is possible (Capitol P 8353). Then too, for those who still cherish memories of little Chet Allen in the role of Amahl, the original-cast recording of Menotti's *Amahl and the Night Visitors* is still available in good sound (LM 1701). One inclines to regard the solo



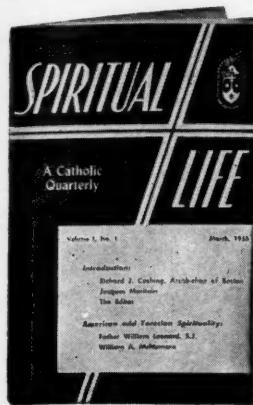
harp transcriptions of twenty *Christmas Carols in Hi-Fi* as something of a novelty. Yet the superb artistry of master harpist Carlos Salzedo and the ingenuity of his arrangements make this a genuine but unusual musical offering (Mercury 50116).

A new reading of Handel's oratorio, *Solomon*, is actually a Handel-Beecham work, for the noted conductor has sub-

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jected the score to a general overhauling and reorchestration. In effect, the music sounds the way Sir Thomas thinks a modern audience would like it to sound: grandiose, sumptuous and abbreviated. The prevailing mood is idyllic rather than dramatic, since the libretto is more static than, say, *Messiah*. John Cameron, Elsie Morison and Lois Marshall are the very capable soloists; the orchestra is Sir Thomas' Royal Philharmonic (2 Angel LP's).

There is point to the contention that Donizetti's *Don Pasquale* is musically a better work than *Lucia*, but possibly because it is in the buffa style it has never achieved a similar renown. A recording by the Naples Teatro di San Carlo will please partisans and ought to make a few converts. The performing forces—Renato Capecchi, Giuseppe Valdengo, Petre Munteanu and Bruna Rizzoli under conductor Molinari-Pradelli—are well versed in the ways of opera buffa and approach their duties with freshness and verve (2 Epic LP's).

Carl Orff's *Die Kluge* is also a theatre work, employing both music and spoken dialog. The specific features that have come to be recognized as distinctive of Orff's style—convulsive rhythms, preoccupation with percussive accompaniment, and the primacy of the word—all these are here, though I do not find the work as absorbing, on records at least, as the better known *Carmina Burana*. The plot, adapted from Grimm, is a clever one and features Elizabeth Schwarzkopf as the wise woman. The set is technically perfect (2 Angel LP's).

A few other items might be noted for the holiday season. Palestrina's two most renowned masses, the *Missa Papae Marcelli* and the *Missa Assumpta Est Maria*, have finally been put back to back on a new Vox LP featuring the Vienna Pro Musica Choir under Ferdinand Grossman. The readings are respectable ones. The chorus handles the counterpoint competently and displays a fine blend, but some of the conductor's tempi are on the speedy side (PL 10020). . . . Khachaturian's *Concerto for Piano*, a tour de force which caused such excitement a few years back, has received its first adequate hi-fi reading from Leonard Pennario and the Concert Arts Orchestra under Felix Slatkin. More brilliance than depth here, but good for a change of diet (Capitol P 8349). Howard Hanson and the Eastman-Rochester Orchestra resolutely continue their series of American works, the latest disc being devoted to Sessions' eerie *The Black Maskers* and pieces by Hovhaness and Lo Presti (MG 50106).

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